

LITERARY NOTES.

In an article on Diet and Medicine in China in the February number of the *Cornhill Magazine*, Mr. E. H. Parker writes as follows:

The Abbé Huc was satisfied that many Chinese doctors were able to cure the worst cases of hydrophobia, and I myself have seen in widely different provinces frequent advertisements by philanthropists offering a cure gratis, which certainly looks as though the physician at least honestly believed in his own remedy. The first sign of rabies, whether in a dog or a man, is a strong repulsion to being fanned, and to hearing the noise of a gong. If these symptoms appear, two doses of the following tisane, taken hot, must be administered within seven days of the bite which produced rabies: $\frac{1}{2}$ oz. ginseng, $\frac{1}{2}$ oz. peucedanum decursivum, $\frac{1}{2}$ oz. angelica root, $\frac{1}{2}$ oz. of another plant allied to the last two, $\frac{1}{2}$ oz. bupleuri octoradiati $\frac{1}{2}$ oz. of either citrus fusca or decumana skin, broiled, $\frac{1}{2}$ oz. platycodon grandifolium, $\frac{1}{2}$ oz. pachyma pinetorum, $\frac{1}{2}$ oz. liquorice root, $\frac{1}{2}$ oz. of the radix tuberosa levistici, $\frac{1}{2}$ oz. raw ginger, 1 oz. of radix hedysari, and a handful of "red bamboo," one of the common bamboos of China. Seven days later some raw beans should be chewed. If they taste like cooked beans, and can be swallowed easily, the tisane must again be taken three times, and the bean test renewed until a cure is effected. But if there is nausea in attempting to swallow the raw beans the cure is already complete or will be complete. In the case of dogs the same treatment is followed, with the addition of an ounce of radix daphnidi. Myrrh must be mixed with their rice. Pregnant women need not be afraid to swallow the tisane. If lockjaw has already set in, the front teeth of the patient must be knocked out, and the tisane poured in somehow. The advertiser in one case says he himself found out the remedy accidentally through seeing a man, taken by mistake for a quack, tied to a patient whom he had offered to cure for six taels. The villagers had adopted this practical method of discovering alike the secret of the cure and the fact of the doctor's good faith. The victim was cured, and the doctor duly paid by the village. Some Chinese doctors use cantharides for hydrophobia, but this remedy is now disapproved as being too painful. They prescribe in preference geranium nepalense, red bamboo root, and ginseng. Thus it will be seen that red bamboo and ginseng are declared on all sides essential to a cure.

To this we may add that a method of preventive treatment of hydrophobia, which may to the non-scientific mind seem to present some analogy with that known by the name of Pasteur, has long been in use in China. According to a writer in the *Lyon Médical*, a French missionary not long ago was greatly perturbed on account of two of his carriers who had been bitten by a mad dog. Five Chinamen who witnessed the occurrence, however, reassured him, saying, "There is no cause for anxiety; all of us were bitten by a mad dog in March, and here we are in September without any symptom of hydrophobia." They attributed their immunity to the fact that they had eaten raw the liver of the dog which had bitten them, and they expressed the greatest confidence that the same treatment would preserve the missionary's carriers. The treatment is an old one. In Pliny's *Historia Naturalis*, Lib. XXIX, cap. xxxii, the following passage occurs:

Est limus salivæ sub linguâ rabiosi canis, qui datus in potu, fieri hydrophobos non patitur. Multo tamen utilissime jecur ejus qui in rabie momorderit, datur, si possit fieri, crudum mandendum; si minus, quo modo coctum, aut jus coctis carnibus. (There is a slime of saliva under the tongue of a mad dog which, given in drink, prevents hydrophobia. By far the most useful thing, however, is to give the liver of the rabid animal which inflicted the bite to be eaten raw if possible; if not, it should be given cooked in some manner, or a broth of the cooked flesh.)

Mr. Charles Heneage, a gentleman who is anxious to introduce into this country the institution known in Austria and Germany as the "Psychiatrische Klinik," wrote to Professor Max Müller some time ago asking him to suggest an English word conveying the meaning indicated by the title. The following is the Professor's reply:

7, Norham Gardens, Oxford, June 1st, 1896.
DEAR SIR,—I doubt whether you could coin a better word than psychiatric, that is, soul-healing. Possibly psychipathic might do.—Yours sincerely, F. MAX MÜLLER

Burke was fond of medical metaphors, which he occasionally stretched beyond the limits of good taste. A French writer, M. Edmond Lepelletier, who, like Hudibras, "cannot ope His mouth but out there flies a trope," sometimes goes to surgery for his figures of speech. The following is a recent example: In an eloquent address to the cadets of the military school of Saint-Cyr, he calls them "the surgeons of French honour, performing with their swords the rhinoplasty of territory, destined one day to restore to their wounded country the piece of living flesh cut away by the brutal knife of the conqueror." From which it would seem to follow that in M. Lepelletier's opinion France has had her nose cut off by Germany, and must remain so mutilated until Alsace and Lorraine are restored her. It strikes us that a very free "freshening" of surfaces will be needed to ensure firm union of parts that have been so long separated.

The majority of medical students probably think the number of muscles which they now have to learn amply sufficient. They will therefore receive with very moderate enthusiasm the intelligence that Dr. Ledouble, Professor of Anatomy in the Medical School of Tours, who has for some time past been making researches on muscular variations, has discovered ten new muscles in the human body. He has described them in a communication recently presented to the Académie de Médecine. A full account of Professor Ledouble's observations and discoveries will be given in a work which he is about to publish under the title of *Traité Complet des Variations Musculaires*.

The *Journal of Balneology and Climatology*, the first number of which has just been published, is the organ of the British Balneological and Climatological Society. It contains a Presidential address on the relative position of practitioners at health resorts and the profession in general, by Dr. Andrew S. Myrtle; original communications on Climatology and Balneology, Old and New, by Sir Edward Sieveking; on Natural Mineral Waters, by Dr. W. H. Pearce; on the Climate of Ilfracombe, by Dr. C. W. E. Toller; on the Decrease of Ague and Aguish Affections in London, by Dr. W. Ewart (a brief abstract of this very interesting paper appeared in the *BRITISH MEDICAL JOURNAL* of January 9th, p. 84); on the Vital Statistics of Health Resorts, by Mr. Alfred Haviland; on Wintering Stations in Ireland, by Mr. D. Edgar Flinn. The new journal is to be published quarterly. Dr. Samuel Hyde, Chairman of the Council of the Society, is the editor, and we may be allowed to congratulate him on a very successful first appearance.

THE JEWISH METHOD OF SLAUGHTERING.

AN address was given on this subject at the house of the Royal Society for the Prevention of Cruelty to Animals on January 26th, under the auspices of the Humanitarian League, by Mr. CHARLES W. FORWARD, who at the outset stated that his conclusions were based on personal observation of the various methods of slaughter, and that he had not read the book by Dr. Dembo, which was so much spoken of in connection with this subject. The Jewish method of slaughter was in vogue in barbaric times, and is now carried out in the same way that it was then. It is not so much the actual killing as the preparatory process that is such a serious matter of torture to the animals. Mr. Forward contended that in the method of "casting" the animal is not let down gently, but that its feet are pulled forcibly from under it, and after, it may be, a long and tedious struggle, the animal falls to the ground with a heavy thud. The processes of securing and straining back the head were described as causing the animal much pain, and the method as a whole could not be regarded as otherwise than cruel and barbarous. The actual bleeding to death of the animal was sometimes much prolonged owing to the formation of clot at the bleeding point. The lecturer considered that he was putting the time exceedingly low when he stated that the preparatory process takes five minutes, and that five minutes more elapse after the throat is cut before the animal becomes unconscious. During all this time the animal is suffering intensely mentally, which cannot be otherwise than prejudicial to the character of the meat. He concluded his remarks by quoting expert evidence to the effect that there is less blood in the meat of animals slaughtered according to the Christian method (poleaxing) than in that of animals slaughtered by the Jewish method.

In the discussion which followed there appeared to be considerable confusion in the minds of some of the speakers on various points, such as the evidence of consciousness, the signs of death, and so on, one gentleman indeed mistaking the spinal cord for the trachea. Only two speakers referred to the loss of the conjunctival reflex as a sign of unconsciousness, and only one of these alluded to the pupil reflex in relation to the time of death. From personal observation this gentleman had been unable to find any evidence of the persistence of the pupil reflex after an animal had been poleaxed, while he had obtained unequivocal reaction of the pupil for a minute and a-half to a minute and three-quarters

after the throat had been cut. Reflex movements after loss of consciousness were confounded by many with movements indicating consciousness, one speaker alluding to the movements resulting from the insertion of the cane into the brain after poleaxing as evidence that the animal is stirred into life again. Some of the Jewish speakers regarded the address as antisemitic, and they complained that the lecturer had said next to nothing of other methods of slaughter, such as poleaxing, which they regarded as far more cruel than that in vogue among Jews. It was contended that the preparatory stage could not be one of torture to the animals in that they would eat bread, etc., and even attempt coitus at this stage. While some defended the "casting," the more moderate of those who upheld the Jewish system admitted that there is room for improvement in this procedure, but at the same time pointed out that this is not an essential part of the Jewish rite. Much stress was laid on the fact that the Jewish slaughterer had to undergo a special training and hold a diploma, while the Christian slaughterer had to give no such guarantee of efficiency. Unskilful poleaxing or the missing of his mark by a skilful poleaxer was dwelt on as causing much suffering to the animals. The lecturer's statement that five minutes elapsed after the throat was cut before consciousness was lost was pointed out to be erroneous. One speaker adversely criticised Dr. Dembo's book, called attention to contradictions in it, and regarded it as unreliable. Attention was called to the torture to which animals were subjected in transit to slaughter houses, and the opinion was expressed that the Humanitarian League ought to turn its attention to this subject and questions in relation to the cruelty of sport rather than make any attack on the Jewish method of slaughter. On the other hand it was pointed out that the League had already dealt with these matters.

In reply, Mr. Forward considered that extraneous matters had been introduced into the discussion, and altogether repudiated the suggestion that any antisemitic feelings had prompted his paper. He had touched but lightly on other methods of slaughter, as his paper was not intended to do more than deal with the Jewish method. Referring to the Jewish slaughterers' diploma he pointed out that the Christian slaughterer had also to undergo a long apprenticeship before he was allowed to poleaxe an animal. The eating of bread, etc., by animals during the preparatory process was not to be wondered at in that the animals had often been starving for twenty-four hours, and Mr. Forward called attention to the fact that a man about to be hanged was able to eat his breakfast. Referring to the question of rapid loss of consciousness, he said that pigs with their throats cut often ran across the yard to their own pen, which certainly indicated the persistence of consciousness for a longer time than was generally supposed. The lecturer asked why a prize for a better method of "casting" had been offered by the Jews if the present method was so perfect? In conclusion he remarked that because there was cruelty to animals in their transit to slaughter-houses that was no reason why an attempt should not be made to make the preparatory process in connection with the Jewish method of slaughter less cruel.

THE PATHOLOGY AND TREATMENT OF TUBERCULOSIS.

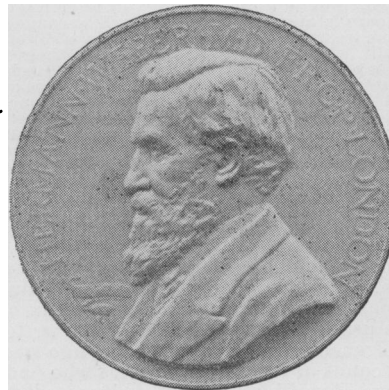
THE WEBER-PARKES PRIZE AND MEDALS.

In December, 1894, Dr. Hermann Weber offered to the Royal College of Physicians a sum of £2,500 to found a prize on some subject connected with the etiology, prevention, pathology, cure, or treatment of tuberculosis in memory of the late E. A. Parkes, M.D., and he subsequently increased his gift to £3,000.

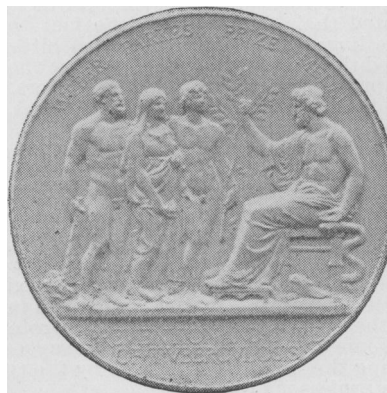
The gift was at once and gratefully accepted, and a committee was appointed to give effect to the proposal. The regulations, which were issued in January, 1895, state that the prize is to be awarded triennially and that the value of it will be about £150; a bronze medal will be awarded to the holder of the prize and a similar medal, to be distinguished as the second medal, to the essayist who comes next in order of merit. The competition is open to members of the medical profession in all countries.

The first award will be made this year, the subject of the essay being "The Means, Prophylactic or Curative, deemed by the Author to have Value in the Control of Tuberculosis, especial regard being had to their Application to Human Tuberculosis." The essay must be based on original work and observations (experimental or other) of the author, and must include a detailed exposition of the methods employed and their mode of application. The essays must be sent to the Registrar of the College not later than July 1st next, and the award will be made at some date prior to October 18th, on which day the prize and medals will be presented to the successful essayists.

The dies for the medal have just been prepared, and were shown at the last meeting of the College, when the President referred to it as the most beautiful medal in the possession of the College. By the courtesy of Dr. Weber, and with the ready help of his son, Dr. F. P. Weber, we are enabled to present our readers with a reproduction of the medal taken



Obverse.



Reverse

from a photograph of a plaster cast. The obverse presents an admirable portrait of the founder, Dr. Hermann Weber, in profile, whilst the reverse of the medal represents Asklepios seated, with Demeter, Apollo, and Herakles standing before him. The idea is that the physician (Asklepios) avails himself of the powers of Nature in preventing and curing pulmonary tuberculosis. He requires for these purposes food supplied by Demeter; light and warmth by Apollo, the Sun the promoter of growth, the destroyer of injurious microbes; and, further, purity of air and muscular force represented by Herakles. The inscription on the reverse reads, "The Prevention and Cure of Tuberculosis." The figures are taken from Greek sculptures and coins of the best period of Greek art. The medal is a work of very great artistic merit, as was only natural seeing that the design was left in the hands of the founder. The preparation of the dies was entrusted to Mr. Frank Bowcher, of Camden Town, a sculptor who has